

Common-Prayer-Book

NO

Divine Service:

OR,

XXVIII REASONS

AGAINST

Forming and Imposing any Humane LITUR-
GIES or COMMON-PRAYER-BOOKS:

The main Objections to the contrary, answered:

AND

The English Common-Prayer-Book anatomized.

LIKEWISE

Twelve Arguments against Diocesan and Lord-Bishops ;
with the main Reasons for them answered.

AND

The Great Disparity between the English Prelates, and
Timothy and *Titus*, shewed.

By VAVASOR POWELL.

The Fourth Edition; corrected, and enlarged.

*Why do you also transgress the Commandement of God by your Tra-
ditions ? Mat. 15. 3.*

*Μηδὲ κατακυριεύοντες τῶν κληρῶν, Νοτ as though yee were Lords
of (or over) the Heritages, 1 Pet. 5. 3.*

London, Printed for *Livewell Chapman*, and are to bee sold at his
shop at the Sign of the Crown in Popes-head-Alley. 1661.

Common-Sense-Book

Diving Studies;

ZYAN THE COAT

AGAINST

CHES OF COMMONSENSE STUDIES

OPENING OPPOSITIONS TO THE COMMONSENSE STUDIES

AND

THE VARIOUS COUNTERS AGAINST THE STUDIES

THEIR

THESE ARGUMENTS BEING DISCUSSED AND LOGIC PROVED

WITH A PLENTY OF QUOTATIONS FROM THE LEADERSHIP

THE

THE GREAT DIVISIONS OF THE LEADERSHIP BEING PROVED

THE VARIOUS PARTIES

THE LEADERSHIP HAVING BEEN PROVED TO BE FALSE

THESE ARGUMENTS BEING DISCUSSED AND LOGIC PROVED

WITH A PLENTY OF QUOTATIONS FROM THE LEADERSHIP

THE

THE LEADERSHIP HAVING BEEN PROVED TO BE FALSE

THE VARIOUS PARTIES



TO
Composers,
Imposers,
Readers,
Hearers,
Disputers,
and
Writers,

The

of

for

Common-Prayer.

I Would desire you all in the Name and Fear of the All-seeing, Almighty, and All-judging GOD, to set these following, and the like Considerations to your hearts, and your hearts to them.

Consider

1. How jealous the Lord of Heaven and Earth is of his own Worship, and of all the Parts and Circumstances therunto belonging, Deut. 5.9. Hos. 5. 11. Matth. 15. 3. Col. 2. 21,22. Rev. 22. 14, 20.

2. How abominable and unacceptable to this holy just God have been, and are all Idolatrous, Superstitious, and False Services, and all that do serve him in any Way or Thing which hee hath not himself commanded and appointed, Deut. 7. 25. 26. Isa. 30.22. & 66.3,4. Jer. 9.13, 14. Ezek. 20. 4.

3. How sorely and severely hee hath punished those

those Kings, Priests, Prophets and People that
have been false Worshippers, and swerved from
His Holy Commandements. Levit. 10.1. 1 King.
11.6. Numb. 11. Ezek. 44.10,12. Hos. 13.1.

4. Whether God doth call upon any of you all,
to offer him any such Service as this is? And
whether hee may not say to you, as bee did once to
Judah, Who hath required this at your hand?
Isa. 1. 13.

5. How inconsistent with the Day and Light
of the Gospel is this Service, God having sent his
Word more fully and plainly to direct his Minis-
ters and People, and given his Spirit in a more
abundant measure to help and igitable them to call
upon him.

6. How little good (if any at all) hath been
done by the long use of the Service-Book, though
men have prayed many years by it, That the rest
of their Lives might be holy and righteous,
and yet they still continue prophanes and un-
righteous.

7. How much hurt it hath done in shouldring
and thrusting out many godly, painful, soul-
saving Preachers, and in bringing in, and main-
taining so many ignorant, scandalous, lazy, and
formal Priests and Curates, to the deceiving and
utter undoing of precious Souls.

8. Whether the imposing of the Scottish Li-
turgy (which in some things was better, though
in some others worse than the English) was not the
beginning, and first Cause of the late grievous
Wars; and if so, whether men should not be more
cautious to do the like for the future?

9. Whe-

9. Whether if the Truth were thorowly and truly weighed and examined, the first end of composing the Common-Prayer-Book (which doth so much symbolize with the Mass) was not, to bring Papists to Church: which effected so little therein (not because they so much disliked it, as because it was not in Latin; and commanded by the Pope) that it did rather confirm them in their Mass-Service, than convince them of Protestantism.

10. Whether some now may not intend by the re-establishing of this Book, to oppose and pull down that excellent and gracious Spirit of Prayer and Preaching, which God hath poured out upon his Ministers, and to make this a Snare and Net against all Preachers and People, that out of Conscience cannot conform thereto.

11. Whether any Parsons can produce any such Liturgy, or such Form of Prayer from the beginning of the world, either among the Jews or Gentiles, till about three hundred years after Christ, when Antichrist began to exercise Papal Power: or where (in any Nation or Country, where such Forms are, except in England) they are imposed.

12. Whether if there were no other Reason, but that this Book hath been so much idolized by the Generality of men, and so offensive to so many Christians, it should not be done with as the Brazen Serpent was by Hezekiah? 1 King.

18. 4.

13. Whether one end of Christ's coming into, and one part of his work in the world, was not to redeem

Consider

redeem men from the Rudiments and Traditions of men, of which this is one? And whether it be not a Sin against the Blood, Spirit, and Gospel of Christ, to impose, maintain and continue still to use such humane Traditions, 1 Pet. 1. 18, 19. Heb. 9. 10, 11.

14. That they that worship God in a false way, are said in Scripture to worship Devils, Levit. 17.

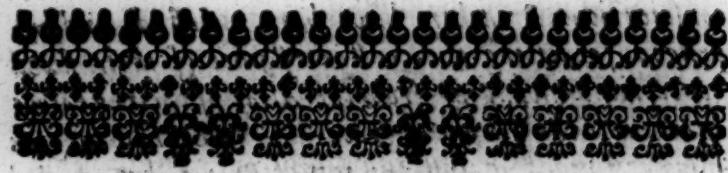
7. Deut. 32.17. 2 Chron. 11.17. 1 Cor. 10.20.

15. Whether at the great and terrible Day of Judgement, any Magistrates, Ministers, or People can justify before Christ the making, imposing, reading or hearing of this or the like Service? (And whether good men as far as they build with this Material, will not then suffer losse?) And whether those can then stand in the Judgment without fear, shame, and sorrow, that have cast out, persecuted, imprisoned, or otherwise afflicted the true Preachers and Servants of God, who did chuse to obey GOD rather than men, and to observe His Divine Will, rather than Mens Traditions?

Consider what I say, and the Lord give thee (you) understanding in all things, 2 Tim. 2. 7.

I esteem all thy Precepts concerning all things to be right, and I hate every false way, Psal. 119. 328.

Against



Against Imposing the
Common-Prayer-Book :
COLLECTIONS
OUT OF
SM. EC. TY. M^N. VVS.

Dedicated and presented to the Lords and Commons in Parliament.

IN Page 5. That the first and purer theses knew no Stinted Liturgy, as it appears from Tertullian (in Apol. 9. cap. 30. Epist. 121.) who saith, The Christians of those times prayed, Sine Monitore, quia de pectore; That is, without any Prompter, but their own hearts. Austin also setteth us, Liberum est, it is free for us to ask the same things in the Lord's Prayer, aliis atque aliis verbis — sometimes one way, and sometimes another: and Justin Martyr tells us, Hee who instructed the people, prayed according to his ability, v. 7. yet have some Bishops blasphemed the Spirit of Prayer, and many able, learned,

con-

conscientious Preachers have been molested, and sus-
pended, for letting the constant flames of their fixed
conceptions mount up from the Altar of their zealous
heart, unto the Throne of grace — p. 8. their tongues
also have raged against this way of Prayer, have sealed
up the mouths of Ministers for praying thus in publick,
and imposed Penalties on private Christians for pray-
ing thus in their Families, and compelled to abjure
this practice, endeavouring with ~~raging violence~~¹⁰ to
banish this Divine Ordinance from our Churches and
Dwellings, professing in open Court, it was fitter for
Amsterdam, than for our Churches — as did
Doctor Corbet, Mr. Nevil; and all this in behalf of
that Book of Common-Prayer, the Original whereof
is published in that Proclamation of King Edward the
Sixth; p. 9. which they, so rigorously pressed, to the
casting out of all that scruple it, or any thing in it, to
the (almost) justling out the preaching of the Word,
and conceiv'd Prayer, together; — which yet was
taken out of Models from Rome, and hath since the
first compiling of it, suffered alteration, to the worse;
and so symbolizeth with the Popish Mass, as that the
Pope himself was willing to have it used, if hee might
but confirm it — for the end of it was on purpose to
bring the Papists to our Churches; but rather it hath
brought many of us to them, not any of them to us; the
clogging it with Ceremonies, the often and impertinent
repeating of the Lords Prayer, the ill translation of
the Psalms, and of the Scriptures; the many phrases in
the Prayers that are liable to just exception. And where-
as the Minister by the Scripture is the peoples mouth to
God, this Book prescribes Responsaries to be said by the
people, some of which are unsuitable to what the Mi-

nister

nister prouidence by; said of urban favour of Tantolo.
gues, said are made to be so effectual to the Reader, as
that all which the Devil desireth, is the people without
them, as in the Letany — p. 10. Again, Christ
so much idolized, as that it is accounted the only
worship of God, and is made the upholder of an un-
peaching Ministry, and is exalted up to the heights, so
that some are not ashamed to say, That the wisest
Men and Angels cannot mend it, and that it is a
sufficient discharge of the Minister's Duty to read
this Book, & give godly to continue it. p.
writ (doct. 1660. 2d. et hanc eam sicut tradidit) In nomine Domini

Abbots Church-servantes.

The end of its first use was, not to tye godly men
from exercising their gifts in Prayer, but the old Po-
pish Priests, that by a seeming to return to our Reli-
gion, did through indulgence retain their places, from
returning to the old Mass, which yet did hinder Minis-
ters (that had the gift of Prayer in an abundant mea-
sure, as well as of preaching) p. 10. In Bishop Wren's
dates, who forbade all use of conceivred Prayer in the
Church.

Thus much from that Book, called Smectymnuus.
That Book for its worth, and present use, is newly re-
printed, Anno 1660. for Jo. Rothwel.

Republised by Mr. Manton, who prefixed his E-
pistle.

In the Common-Prayer-Book unmasked,
is shewed its unlawfulness.

I. Page 4. By its Name, Liturgy, or Service, so
the Popish call their Mass, &c. at Chap. 3.
II. Page 7. In its original taken from the 1662

II. Page 74 MSS. Originally taken from the *Medieval Book*. MS. B. 1. 1. — until obtained.

1. The Common-Prayers, from the Popish Breviary.
 2. The Administration of the Sacraments, Burials, Visitation of the Sick, and Matrimony, from their Rituals.
 3. The Consecration of the Lord's Supper, the Collects, Epistles and Gospels, from the Mass-Books.
 4. The Ordination of Bishops, Priests and Deacons, (which at first was joyned to the Service-Book) from the Roman Pontifical.

new place yet as we have the first
and also the mid report in respect
of the two or three or four years in
which early work seems to have been
done by the Indians.

Con-
-siderationes huius doceantur. Sed etiam
-in aliis quibusdam ratione est ut
-est. Propter quod si in aliis
-rationibus non possunt. Namque
-in aliis rationibus non possunt.

In the Common-Payer-Group, many
of the best men in our country.

(1)

Common-Prayer-Book

N O

Divine Service, &c.

Q UEST. Whether is it lawful for Magistrates, Ministers, or any other persons, to form, or make a stited Liturgy, or Common-Prayer-Book, and to impose the same?

Answ. It is not lawful.

Reas. 1. Because no Magistrate, Minister, nor any other persons under Heaven, can produce any authority for so doing; If such power can be produced from God, let *Commandments*, or any *Instances* or *Examples* thereof bee shewn out of the Scriptures: if not, let any presume upon their uttermost peril to introduce the same. And whereas some say it is not forbidden in the Scriptures, that is answered more fully afterwards, under the first Objection. But,

Reas. 2. Because it is forbidden both in the second Commandment, and in other Scriptures, which I prove thus: The *Ordinances*, *Traditions*, and *Rudiments* of men in the Worship of God, are forbidden in the second Commandment, as *Expositors* generally affirm [see Bishop *Andrews*, *Dods*, *Bryfield*; and others on the second Commandment] and in other Scriptures, *Deut.* 4.2. &c 12. 32. *Mat.* 15. 9. *Cot.* 3. 20.

But stited *Liturgies*, or *Common-Prayer-Books*, are the *Ordinances*, *Traditions*, and *Rudiments* of men [and not as the *Doctrine* and *Baptism* of *John*, from *Heaven*] Therefore *Liturgies*, or *Common-Prayer-Books* are forbidden in the second Commandment, and in other Scriptures.

But whereas it is objected, that the Modes and Circumstances of Worship are left to the determination of men; see the Answer to the second Objection.

Reas. 3. Because this teaches vain Worship, or to worship God in a vain way; it being like the Traditions of the Elders, Mat. 15. 9, 10. Mark 7. 7, 8.

Obj. But the Jewish Elders rejected the Commandments of God, which we do not.

Ans. So do all those that do not worship Gd in the Spirit and Truth, according to his Word, Isa. 43. 33. John 4. 20, 24.

Reas. 4. That only which is needful, in the Worship of God, is to be made, and imposed; but a *Liturgy*, or *Common-Prayer-Book* is not needful in the worship of God: therefore a *Liturgy* or *Common-Prayer-Book* is unlawful to be made or imposed. The Major, or first Proposition is clearly proved, Acts 15. 28, the Minor or latter I prove thus,

1. The Scriptures themselves give us a sufficient Directory and Rubrick to the Church of God, and to make the man of God perfect, 2 Tim. 3. 15, 16. &c. &c. to the end.

2. If it had been needful, then doubtless Adonijah who was faithful in his house, as a Servant, or Christ who was more faithful as a Son, would have enjoyed the same: but neither of them did so.

3. It is not necessary because the Churches of God did thrive and grow best of all, when (as in the Primitive times) and where there was none.

4. Because the Ministers of Christ, and his Gospel, ought to be so girted, as not to need it, Rom. 12. 6, 7, 8. 1 Cor. 12. 5, 7, 8, 9, 10. compared with 1 Cor. 14. 13, 14, 15. James 5. 14.

Object. But some Ministers may be without the gift of Prayer.

Ans. Yes, some accounted Ministers; but such are liker Jeroboam's Simpletons, the blemished Priests under the Law, and the Dumb Doggs which the Prophet reproves, than Gospel-Ministers.

Heb. 3. 5, 6.

Reas.

1 King. 12. 31.
Levit. 21.
Isa. 36.

Reas. 5. Because none of the godly Magistrates in the Old Testament (though those times did more require them, than the daies of the Gospel) did form or enjoyn any such *Liturgy*.

If it bee objected, and said, *That there were Liturgies in the Jewish Church, and in the daies of the Old Testament.*

Ans. Though that can hardly be proved, yet admit there were: so there were *Idols*, *Altars*, *Groves*, and many such things, which they idolatrously and superstitiously set up, witho ut any authority from God.

Reas. 6. Because the Churches of Christ are not edified thereby; and what is not to edification, ought not to be in the Churches, *1 Cor. 14. 26. Ephes. 4. 12,16.*

Obj. *But divers have gotten benefit by such Liturgies.*

Ans. So have many by the Writings of divers of the *Papists* (yea, *Heathens*) nay some have gotten good by the *Sins* of others, and by the *Judgements* that befell their sinfull Companions; as *Waldem* was converted by seeing his companion fall down dead, by the immediate stroke and hand of God: and one was converted by seeing a true Christian hanged wrongfully: it doth not therefore follow, that *evil may be done, that good may come thereby.* *Rom. 3. 8.*

Reas. 7. Because that which is to be a *form*, and *rule*, ought to bee a form and rule for all the Churches of Christ, *Acts 15. 28. & 16. 4. 1 Cor. 4. 17. & 14. 33. & 16. 1. & 7. 17.* But such a *Form* or *Liturgy* cannot possibly (at least probably) be formed by meer men, because neither the Magistrates, nor Ministers of all Nations where Churches are, can possibly be brought, either *ἐπὶ τῷ οὐτῷ*, or *ομοθύμαδον*, either *into one place* to debate, or *into one Judgement* to determine it: an experience of this we had in the two Nations of *England* and *Scotland*, (though under the same King) yet the *Liturgy* formed for, and intended to be imposed upon the *Scots*, was different in divers things from that established in *England*.

Reas. 8. Because the setting up of such a *form*, is equal to the setting up of mens *Thresholds by Gods Threshold,*

and Posts by his Posts, by which they desired the Name of God, Ezek. 43. 8.

Reas. 9. No man, or men in these daies, can pretend to have such an infallibility of spirit, as either to compose, or enjoy a perfect Rule for others; and if it be not perfect, they cannot tye any Saint, much less the Churches of Christ thereto: for the Rule of Faith and Obedience ought to be perfect, *Psal. 119. 128. Isa. 8. 20.*

Reas. 10. Because all Prayers are to be made in the Spirit, as well publick as private, *Ephes. 6. 18. 3dde vers. 19, 20.*

Object. But may not men pray in the Spirit, and use a Form too?

A. It is not denied, but that good men may pray by a form; and yet in some sense pray in the Spirit too; but since that it is the proper work of the Spirit, to help the infirmities of the Saints, as well in matter and expressions; as sighs and groans, *Rom. 8. 26.* what need they use stinted forms? or how can they tye up themselves strictly to those forms, without limiting, stinting, and gounding the Spirit?

Reas. 11. Because the forming and imposing of such a Book, is to exercise dominion over the Faith of Gods People, contrary to what the Apostles did, *2 Cor. 10. 4.*

Reas. 12. Because if it be allowed that Rulers have such a power in one Country, or Nation, it must be granted (*A pari ratione*) that the Rulers of all Nations and Countries (at least that profess Christianity) have power to do the same: for their power from God is the same (though their principles to exercise their power be not) especially since the dissolution of the Jewish Government. Thence it will necessarily follow, That where there are *Arrian Rulers* (who deny the Divinity of Christ) they may put up a Liturgy suitable to their judgements, *Popish Rulers*, may form and impose a Liturgy according to their *Popish Principles*, and so consequently all other Rulers, bee they *Hearbeneish, Turkish, &c.* may do the like.

Reas. 13. It will also follow, that as oft as the *Governours,*

vernors, or chief Magistrates of the same Nation, or Nations, do alter in their Opinions, the Liturgy must also be altered: an instance of which we have on Record in the Brother, and two Sisters, King Edward the Sixth, Queen Mary, and Queen Elizabeth, who ruled by immediate succession in the same Nation, and yet their three Liturgies did differ, as they are yet to be seen.

Reas. 14. That which doth unavoidably expose many Christians to sin against their Consciences; or to suffer for not so doing, is unlawful; but formed, and imposed Liturgies, do unavoidably do either, therefore they are unlawful. The Major none will deny, the Minor is proved thus: In all, or most Nations, where such Liturgies are (and true Christians too) some, if not most of them do conscientiously scruple either the whole Liturgy, or some part thereof, and cannot with faith (and therefore not without sin, *Rom. 14. 23.*) conform thereto; and if they conform not, they suffer multitudes of instances (both of godly Preachers and Professors), might be given, as in Q; E; K; J; and R; C. reign, where some were hanged (as Barrow, Penry, and Greenwood) and many imprisoned, and cast out of their places, and necessitated to fly to strange Countries, because they could not conform to the Rubrick, and Rules in the publick Liturgy, &c.

Reas. 15. Because the making and imposing of such a form, doth maintain National Churches in the daies of the New Testament, which doubtless is contrary to the Gospel, which saith, *That in every Nation he that feareth God, and worketh Righteousness, is accepted of him.* And the Apostle speaks of the Churches of Judea, Galatia, Macedonia, Asia, but never of any National Church since the partition-wall (between Jews and Gentiles) was pulled down. *Isa. 28. 11.*

Obj. But doth not the Lord promise he will sprinkle many Nations? *Isa. 52. 15.*

Ans. Paul expounds that of the Gentile Believers, who were sprinkled with the blood and Spirit of Christ, as

Rom. 15. 21.

Rom. 4. 17.

Gal. 3. 29.

Abray.

(6)

Abraham is called the Father of many Nations; that is, of the Believers in many or every Nation.

Obj. But it is said, That a Nation shall be born in these days, which is a Gospel Prophecy, Isa. 66. 6. and 1 Pet. 2. 9. *Ye are a holy Nation.*

Ans. Some (as the Dutch Translators) translate the word *Nation*, in *Esay*, *People*, and expound it of those that are converted among the *Gentiles*, and not any whole Nation; others understand it of the *Nation of the Jews*, and that this place relates to the last and general calling and conversion of them; and for that in *Peter*, it cannot be understood of any particular Nation, for he writes to people of several Nations or Provinces (in some of which, if not in all, were many Churches, as in *Galatia* and *Asia*) and it is evident he means there the believers, or godly, and he calls them a *holy Nation*, with relation to the *Nation of the Jews*, which was formerly a Nation separated by God from all other Nations.

Reas. 16. That which tends to make the *seed of the Woman*, and the *seed of the Serpent* one, and to yoke believers and unbelievevers together in Church-Communion and Worship, is contrary to the Scriptures, Gen. 3. 15. 2 Cor. 6. 14. and therefore unlawful. But the forming and making of such staled *Liturgies*, or *Common-Prayer-Books* doth so, for it is the main end of making them, viz. to bring all the people in a Nation to bee of one form, and way of worship: Ergo.

Reas. 17. That which the wickedest people do earnestly desire, and willingly observe, is commonly unlawful, Jer. 44. 15, 16. Am. 19. 28, 29. but the wickedest people do earnestly desire and obey such *Liturgies* and *Common-Prayer-Books*, Ergo. The Major is proved, Exod. 32. 1, &c. Hos. 5. 11. and in many other places; the Minor is sufficiently proved by general and daily experience among us, for we finde most of the wicked (who care not for the pure Ordinances of God) are mad for this, as the people were formerly upon their Idols.

-Jer. 50. 38.

Reas. 18. Because the best *Rulers* and *Reformers* in *Jndab*,

1 Pet. 5. 1.
Rom. 11. 26.

2 Pet. 1. 1.

1 Cor. 16. 1.
Rev. 1. 4.

Judah, when they did reform, did no such thing, but rather searched the Word of God, and brought back the people to Gods Institution, and did not set up any invention of their own. See *Josh. 1. 8.* with *12. 13. 2 Chron. 17. 9.* and *34. 15.* to the *21. Neh. 8. 1, 3, 8. Ezra 6. 18.*

Reas. 19. To put a *burden* or *yoke* upon the neck of Christs Disciples, which hee hath not put, is unlawful, *Act. 15.* But to form and impose any such *Liturgies*, is to put a *yoke* upon the neck of Christs Disciples: for many of them (that are best able to judge thereof) have complained of them, as *Burdens and Yokes*.

Reas. 20. Because there can be no blessing expected upon such *Liturgies* and *Forms*, because they are not commanded of God: for the blessings are promised to the observers and keepers of his Commandements only, *Exod. 23. 25. Deut. 7. 9.* and *28. 2.*

Reas. 21. Either such *Liturgies* or *Common-Prayers* are indifferent, or not indifferent; if indifferent, then they are not to be imposed upon Christians, but they are to be left to their liberty (as Christians were left by the Apostles) but if it is not indifferent, then unless a *Pre-Script* can be shewed from God (it being in his Service) it is no less than Will-worship, forbidden, *Col. 2. 23.* *Act. 15. 29.*

Reas. 22. To joyn an imperfect thing with a perfect, for to be a Rule, is to debase the perfect, but to form and impose *Liturgies*, or *Common-Prayer-Books*, is to do so, *Ergo, &c.* The Major is an Axiom among the learned, as *Bishop Andrews* shews: the Minor is proved thus,

The best *Liturgies* are imperfect (particularly the *English Liturgy*, as will abundantly appear, in answer to the *second Commandment*) and the Scripture is perfect, *2 Tim. 3.*

15, 16, 17. And to use these at the same time, and for the same End (which is done as a Rule) is to joyn them together.

R. 23. That *wch.* was not in the worship of God among *Tertul. Apol. chap. 39.* The Churches of Christ, either in the Apostles daies, or *Christians*, for divers hundred years after, is unlawful; but a stinted *faith he, prayed*

Sine Monitoro quia de pectore, without any Prompter but th is on hearts.

Liturgy, or Common-Prayer-Book was neither in the Apostles daies, nor for divers hundred years after, Ergo, &c. The Major canot be denied; for prooft of the Minor, *Tertullian*, *Justin Martyr*, &c. clearly shew, that in their daies there were no such, neither in Constantines time; for hee made forme for his souldiers to use upon Lords Daies, which doubtless he would not have done, if there had been a publick *Liturgy*.

Reas. 24. Because the *Elements* and *Rudiments* of the world (as these are) tend to lead men from Christ, and into bondage again, which is absolutely condermned, *Col. 2.8. Gal. 4.3.*

Reas. 25. Because if in matters of Religion the word of God only raust, and doth prevail with, and binde mens consciences, then to impose any *Traditions* of men (which these Liturgies are) is to no purpose; but the former is true, *Deut. 12.32. Mat. 15. 19.* And to set up a thing to no purpose, what wise or good men will endeavour?

Reas. 26. Because the forming and setting up such Liturgies, doth derogate from Christ, as he is both *Prophet* and *King*, as if hee had not left sufficient means and Laws for his Churches to be guided and ruled by.

*Heb. 3. 6.
James 4. 12.*

Jer. 19. 5.

Reas. 27. But God may (doubtless) say of this, as hee said of another peece of unrequired service; *They have built, &c. which I commanded not, nor spake it, neither came it into my mind.*

Reas. 28. That onely which God doth require in his worship is lawful; but the forming and imposing of such Liturgies, God doth not require in his worship; therefore the forming and imposing of them is unlawfull, if hee doth require them, shew when, where, and by whom, and the controversie is ended,

The main Arguments for stunted Liturgies (or Common-Prayer-Books) stated in Objections,
and briefly answered.

Object. 1.

THAT which is not directly, or consequentially forbidden by God, is lawfully but Liturgies are not forbidden directly or consequentially, therefore lawful.

Auf. 1. In Civil and meer Indifferent things, the Major or first Proposition may hold; but in spiritual things, and matters relating to the worship of God, it will not: for men are not to practise therein upon Negatives, but upon Positive and plain Commands or Examples. For,

1. Consider, that under the Old Testament all things relating to the Worship of God, were to be done according to the pattern given by God to Moses, as concerning the Tabernacle, Candlestick, Altar: so likewise David had the Pattern of all that he had (or did) by the spirit, of the Courts of the house of the Lord, and of all the chambers round about: and as he saith, *The Lord made mee understand in writing by his hand upon mee, even all the works of this Pattern.*

Exod. 25.9,10;
Exod. 26.30. &
27. 15.
Numb. 8. 4.
Heb. 8. 3.
1 Chron. 28.
Exod. 34.27,
11,19.
1 King. 6. 38.
Ezek. 43. 10,
11,12,13, &c.
33.
Isa. 8.

2. The second and third Temple, have clear and full directions and prescriptions given by God, for every part of them, and in every particular.

Ezek. 3. 4;
Hag. 1. 3,4,13.
John 7. 16. &

3. The Prophets directed the people in all things to observe the Word of God, and the People of God obeyed that Word onely.

4. In the daies of the New Testament, John the Baptist, and our Saviour Christ taught the people to observe nothing, but either what was written in the Scriptures, or what they had received from God.

5. Paul also observes, and teaches all the Churches to whom he wrote, to observe (in their worshipping of God) the same manner that was prescribed, and ap-

pointed by the Lord himself; and they left the same Decrees for all the Churches, Act. 16. 4.

Secondly, If there be such a latitude granted in things relating to the worship of God, that any thing that is not forbidden may be introduced, what can hinder the Papists to bring in their five new *Sacraments*, *Organs*, and a hundred such things, nay the Pope himself? and is it not upon that very ground that they, and the Bishops ushered in all their Popish *Innovations* and *Superstitions*? But the Minor is denied, *Liturgies* are forbidden (consequently) I prove thus,

1. That which is not commanded in matters of Gods Worship, is forbidden; but stinted imposed *Liturgies* are not commanded, therefore forbidden; the Major is fully granted in the Assemblies Catechism, in the second Question, on the second Commandement: But imposed, stinted *Liturgies* cannot be proved by Scriptures, being an *Innovation*, and born out of due time, to have the Word of God to father or own them.

2. That which is a *Tradition* and *Invention* of men (in the Worship of God) is forbidden in the Scriptures, but this is a *Tradition* and *Invention* of men, in the Worship of God: for who can or dare say, That any of these *Liturgies* are Oracles from God? If it be said, *That there is no Law against it, and therefore it is no sin*; There is Law from the mouth of the Law-giver himself, who said (to the Jews) *Why do you transgress the Commandment of God by your Traditions?*

Object. 2. *The prudential determination of such Modes and Circumstances as God hath left to humane determination, is lawful. But a stinted form is such, therefore lawful.*

Ans. I grant that God hath left some *Modes* and *Circumstances* to Humane determination; yet consider that these are either,

1. Meerly *Civil* and *Natural*, as matters relating to the outward man, as Civil and politick Laws and Government. Or,

2. If there be any such things left to the determination

Deut. 5. 32, 33.

Mat. 7. 8, 9.

Tit. 1. 14.

Mat. 15. 3.

tion of men (as to consider of the fittest day or hour to meet, or the convenientest place, &c.) yet this is left to the determination of the *Churches*, and *Societies* of Christians in their several places, and as occasions fall out, and not to *Magistrates* or *Ministers* only.

3. If there were authority left in the hand of the *Magistrate*, or any other sort of men (which cannot be proved by Scripture) to appoint such Circumstances, yet how doth it appear that they may enjoy and impose this under *personal*, or *pecuniary punishment*?

4. Liturgies do determine more than *Mode*s and *Circumstances*; for they appoint how all, or most of the parts of Gods Worship (as Prayer, administering the *Sacrament*, &c.) shall be done. But lastly,

5. If the Word of God doth direct in all the Circumstances of Gods Worship, either by *command*, or *example*, then is there no need of such Liturgies. But the Word of God doth direct in those Circumstances, as for *place*, John 4. 23, 1 Tim. 2. 8. in Synagogues, in Houses, and on Mountains. For *time*, 2 Tim. 4. 2. 2 Thes. 3. 17. For *gesture*, &c. Luk. 22. 14. Act. 20. 36. all which, with other Circumstances, may easily be proved.

Obj. 3. There are many express Examples in Scripture for forms of Gods service, therefore they are unquestionably lawfull, as *Psalms*, *Songs*, *Praises*, *Blessings*, and *Prayers*, as Psal. 92. and 102. Exod. 15. Numb. 6. Mat. 6. particularly the Lords Prayer.

Answ. That there were *Psalms*, *Songs*, *Praises*, *Prayers*, and *Blessings*, composed by the Prophets and Servants of God heretofore upon occasions, is acknowledged. But yet consider,

1. That those holy men of God spake (and wrote) as they were moved by the Holy Ghost, and had such a spirit of infallibility in such things, which no men since the Apostles daies can pretend to.

2. What they then wrote (viz. their *Prayers*, *Psalms*, Rom. 15. 4. and *Songs*, &c.) are now become Scripture, and are 2 Tim. 3. 19. written for our learning.

Ab extraordinario ad ordinarium non est consequentia.

3. To argue from an *extraordinary*, to an ordinary practice, is not right, you may as well say, because *Moses* commanded every one to slay his Brother, therefore other ordinary persons may do so; or because *David* divided the Priests into four and twenty Courses, other Kings or Rulers may do the like with Gospel-Ministers; or because *Moses* and *David* wrote Canonical Scripture, therefore other persons may do the like.

It may bee called the Lords Prayer, as that Sermon bee made on the Mount (with other Sermons) may bee called his; because hee taught it, though it doth not appear that hee himself ever used it.

Mat. 6.

1. It was delivered by our Saviour at first as part of his Sermon on the Mount (which seems to be one of his first Sermons) and as a Direction to pray; as hee gives in the same place, and at the same time, direction to fast, and give alms.

Luke 11.

2. The two Evangelists do differ in relating the Prayer in several particulars, and *Luke* hath not the conclusion, or the words, *For thine is the Kingdome, and the power, and the glory for ever. Amen.* If it must be used as a form, which of the two Evangelists must bee imitated, seeing they thus differ?

Act. 4. 25.

Eph. 1. 17, &c. of many of *Paul's Prayers*; yet therein is no mention Col. 1. 9, &c. thereof.

4. Suppose it had been a Form, yet if it be not imposed, what ground is that of imposing mens Forms?

Obj. 3. But doth not Christ, Luke 11. 2, command his Disciples to say Our Father? Ans. The meaning seems to be this, that when one of

Christs

Christ's Disciples did desire Christ to teach them to pray, as John also taught his Disciples, and Christ did send them to the direction which he had given before in his preaching upon the Mount.

Obj. 4. It is lawful to pray to God in set words that we finde in Scripture: but so to pray, is to pray in a form, Therefore a Form is lawful.

Ans. For to use the same words in prayer out of earnestness, vehemency, and agony (and that by the Spirit) as Christ, and some of the Prophets did, at the same time, is no ground at all for men to form a whole Book of Prayer, without any such eminent impulsions of the Spirit.

2. The Repetition of the same words was by the same persons, and peculiar to them that spake them, and chiefly for that time, and therefore is no ground at all either to form prayers for others, or to impose them upon others.

3. From those instances you may better infer, that no form is to be used till a man is in such an Agony, or Energy of spirit, as Christ and those men were in; but as I said before to argue from an Extraordinary to an Ordinary is not good, nor from a particular to a general. Ex particulari, non est syllogizandi.

Obj. 5. If it be lawful for the people to use a form as they do when they joyn with the Pastor, then it is lawful for the Pastor.

Ans. How can the extemporary, immediat, conceived Prayer of the Pastor be a form to the people, since they know nothing of it before? but if that be a form, such a form we will yeeld to, viz. an unwritten, unprinted, unheard of, and Non-imposed Form.

Obj. 6. Christ hath left his approbation of such Forms, proved, Luke 20. 42. &c 24. 4.

Ans. There is nothing to that purpose in either of those Scriptures, unless you make the citing of Scripture a proof. But put the case that Christ had left his approbation of Scriptural Forms which are Divine, that therefore he gave his approbation of meer humane Forms. This

This is like the Papists pleading from written Truths to unwritten Verities. But further, suppose all that the Objection supposes, that Christ did approve of such *Forms*, yet where do you finde that Christ did impose such, or give authority to any sort of men to impose such?

Obj. 7. But Christ used the same words thrice in Prayer.

Ans/w. See the Answer to the fourth Objection.

Obj. 8. But Christ did use a Hymn.

Ans. If by a Hymn be understood one of the Psalms of Scripture, why might not Christ and his Disciples use it, the Psalms being in Metre, and then in use among the Jews? but others understand by an Hymn, an extempore Song, as divers Interpreters make that distinction between Hymns, and Psalms, and Spiritual Songs; others understand by a Hymn no more than praising God, as the word is taken. But suppose Christ and his Disciples did sing (according to the Jews custome) one of the Psalms of Scripture, yet thence it will not follow, that we are to read Prayers, for God left a Book of Psalms for us of his own dictating, but not of prayers of mens dictates.

Obj. 9. If it be lawful to use a Form in preaching, then in prayer; but the former is true. Ergo the latter.

*Ans. When it can be proved that it is lawful for any Preacher to write all his Sermon *verbatim*, and then preach (or rather read) it so, without addition, subtraction, or alteration, and afterwards print it, and impose it upon others, then it will be granted that there is some force in this Objection: but more for Homilies than Liturgies. I suppose the Objector would not grant that, that one form of preaching should be followed still. Take notice that two very learned and judicious Presbyterian Ministers (*viz.* Mr. Hud. and Mr. Bax.) affirm, the one in Print, the other in a Conference, with divers Episcopal men. That no Liturgies or Forms were in the Church for the first eight hundred years after Christ:*

On Col. 3. 16.
As the same
word is used,
Heb. 2. 12.
δύνασθαι.

Christ: and the other, that they were never imposed in any Reformed Church, except in England.

Obj. 10. Because it was the practice of the Churches in Scripture-times, and downwards, to have such Liturgies.

Ans^w. The Bishops said so, and sought to prove it, as Bishop Andrews pursued in his inquiry, so hard after Liturgies, that hee thought hee had gotten a *Jewish* one, See Smett. which hee sent to Cambridge to translate; but it was there soon discovered to be one made long after the *Jews* ceased to be a Church, and so hee himself suppressit it, and had there been any such in our *Saviours*, or his *Apostles* time, doubtless we should have found some footstep of it in the Scripture, where mention is made of their reading and preaching in the *Synagogues* of the *Jews*, and where wee read of giving the Book of the Prophet *Isaiah*, but no Common-Prayer-Book. Luke 4. 17.

Obj. 11. But a Liturgy or Common-Prayer-Book is good to help those that cannot pray, as Crutches to help a lame man.

Ans^w. It is rather a Hindrance than Help: for people would, if it were not for such *Forms*, seek the Spirit of God, which would bee given to help them.

2. Either these are to he'p those that have no grace, or those that have grace; not those that have none: for what good will *Crutches* do to a dead man? as every graceless Ephes. 2. 1, 5. and natural man is, Ephes. 2. 1, 5. 1 Tim. 5. 6. That is, 1 Tim. 5. 6. without any spiritual sense or power.

3. If hee hath grace, then hee wants no *Crutches*, for hee is cured, and should do with those *Crutches*, as lame persons when they are cured in the Bath, hang up their *Crutches* on the Cross, and leave them behinde them, to shew they are cured.

4. If the *lame* should use *Crutches*, yet that is no ground why those that God hath cured of their lameness, should bee tied to carry *Crutches*, or walk on them.

Quest. But what Reasons or Objections have you against the English Liturgy, or Common-Prayer-Book, in particular?

Ans. In an English Book called *Smeelymunns*, published by divers godly and learned Presbyterian Ministers, (as Mr. Marshal, Mr. Calamy, Mr. Young, Mr. Newcombe, and Mr. Spurkow) about the year one thousand six hundred forty two, and re-printed, there are several Reasons set down against it, some of them I here insert. As,

1. It symboleth (that is, agreeth) so much with the Popish Mass, that the Pope himself was willing to have it used, if he might but confirm it. I shall add this out of the Book of Martyrs, vol. 2. pag. 667. Printed Anno 1631. when there was a rebellion in Devonshire, in King Edward the sixth his daies, hee writes to them thus,

King James also did (as is credibly reported) commonly call it, *An ill said Mass.*

'As for the Service in the English Tongue, it bath manifest Reasons for it, and yet perchance it seemeth to you a New Service, and indeed is no other but the Old, the same words in English which were in Latine, &c. And then afterwards, if the Service in the Church were good in Latine, it is good in English.'

2. It was framed and composed on purpose to bring Papists to Church.

3. Because it is so much Idolized, called *Divine Service*, as I heard one lately say, that brought a Bible to a Book-binders shop to be new bound: when the Book-binder said hee could hardly binde it, and that he would sell a new Bible for a little more mony; the owner returned answer, *That that Bible was worth twenty new ones*, and the onely reason was, because the Book of Common-Prayer was in it.

4. Because many distaste it.

5. Because it differs much from *Liturgies* in other Churches, and yet they are not enjoyned. I may add,

6. Because it hath tended to maintain a scandalous, ignorant, lazy, luke-warm Ministry, such as God disowns, *Psal. 50. 16, 17. Isa. 53. 10, 11. Jer. 23. 11. Ezek. 22. 26. Hos. 4. 6. Zach. 11. 17. Zeph. 1. 11. Mal. 2. 7, 8, 9. Mat. 7. 15. & 15. 14. Rom. 2. 21, 22. 1 Tim. 3. 2. Rev. 3. 16.*

7. Because it (together with other Ceremonies) hath been

In Shrewsbury,
May 1660.

been a means to bring many godly Preachers and Professors under great *Persecution* and *Suffering*, some (as heretofore *Perry*; *Barrow*, and *Greenhood*) to *Death*, others to *Banishment*, and many Imprisonment, Indictment, and other troubles, either for speaking, and writing against it, or for not reading and hearing it.

8. Because it hath tended to harden many Papists in their false Religion (by seeing us come so neer to them in our way of Worship, as you finde in the first Reason) and ignorant scandalous people among our selves thinking that they are true Christians by conforming thereto.

9. Because it teacheth things that are *Heathenish*, as to call the Months, *January*, *February*, &c. and the daies, of the Week, *Sunday*, *Monday*, &c. from the old *Saxon* Idols, &c. Also Jewish, as *Priests*, and as was added in the *Scots Liturgy*, *Altars*, *Sacrifice*; And Popish, as *Christmas*, &c.

10. Because it is a very imperfect form, there being many things wanting that men ought to pray for, as *assurance*, *sending forth Labourers into Gods Vine-yard*, and many the like, which cannot be found in it.

11. Because there are so many unwarrantable things and (offensive to good Christians) therein.

Quest. *What are those things in the Book of Common-Prayer, that are unjustifiable in themselves, and offensive to good Christians?*

Answ. 1. Adding to, and diminishing from the Scriptures in the very beginning of it, in the words, *At what time soever a sinner doth repent him of his sins*, &c. which in the Rubrick and direction before it, is called one of the Sentences of the Scripture, and they cite *Ezek. 18.* compare these words with the Scripture there, *vers. 21, 22.* and you will finde both adding and diminishing, contrary to *Deut. 4. 2. Prov. 30. 6. Rev. 22. 18.*

2. Leaving some part of Scripture out, as the Book of *Canticles*, &c. and not to be read throughout the whole year, and many chapters, if not most part of the other Books of Scripture; so that a great part of the Bible by

this Rule is not to bee read publickly at all, which is contrary to 2 Tim. 3. 16.

3. Grot's alterations and differences are between the Psalms in the Bible, and those appointed to be read in the Book of Common-Prayer, as in *Psal. 14.* in the Bible there is but seven verses, but in the Book of Common-Prayer there is eleven; so in *Psal. 106.* and *30.* it is in the Bible, *Phineas executed judgement* (which is according to the Hebrew and Greek, and according to *Numb. 25. 7. & 8.*) but in the Book of Common-Prayer, hee prayed. So in *Psal. 22. 31.* in the Bible, and according to the Hebrew, *a seed shall serve him:* but in the Book of Common-Prayer, *My seed.* So in *Psal. 40. 9.* in the Bible, and so in the Hebrew (Greek and Latine Translations) it is, *I have preached Righteousness;* but in the Book of Common-Prayer, *thy Righteousness,* adding the word *tby.* So in *Psal. 105. 25.* In the Translation of the Bible it is *Hee, i. e. God, turned their hearts to hate his people:* But in the Common-Prayer-Book, *whose hearts turned.*

4. Some Chapters are appointed to be begun in the middle of them (though but short) destroying the Connexion between the words going before, and where they begin. As upon the day called the *Nativity of Christ,* the third Chapter of *Titus* is appointed to bee read for the second *Lesson,* beginning at the fourth verse, which depends upon the third verse. So *Luke 2. 10.* which is joyned to the ninth verse.

Caveat omnia

Apocrypha,
saith Jerom, *pha, as Wisdom, chap. 1. 3, 6, 9, 19, 22. Ecclesi. 19. 29,*
Take heed of *38, 44.* contrary (as the last Synod observed in their *Ca-*
all the Apocry- techism) to *Luke 24. 27, 44 Rom. 3. 2. 2 Pet. 1. 21.* and
pha, and yet of yet in the preface before the Book, it is said, *That there*
172. chapt. (or *thereabouts)* *is nothing ordained to bee read but the Scriptures, &c.*
the *Apoc. 104.* Object. *But why are not those Apocrypha Books to be*
chap. (or there-read?

about) are ap- Answ. Not onely because the Scriptures are sufficient
pointed to bee of themselves, 2 Tim. 3. 15. but because there are many
read every year. foolish

foolish and fabulous things therein, as in *Tob. chap. 6. 7.*
& 11. 14. & 12. 15. so *Jad. 9. 2, 10, 13.* *Ecclesiasticus*
1. 15. & 12. 5. & 48. 13. with many the like, compa-
 red with the Word of God, will easily appear to bee
 false.

6. In many places to call the Writings of the Prophets, and
 the Acts of the Apostles, and Revelations, Epistles, as *Isa.*
7. 17. & 40. 1. & 50. 5. & 63. 1. *Jer. 23. 5.* *Joel 2. Act.*
1. 1. & 2. 1. & 8. 14. & 11. 17 & 10. 24. & 13. 36. *Apoc.*
7. 2. & 12. 7. & 14. as the Epistle for the day of Christ's
 Nativity, the Epistle for Innocents day. Did any of the
 Sectaries in citing a Scripture, call the Prophecy of I-
 saiah or Jeremiab an Epistle, hee should be hissed at.

7. Calling the Lords Day, and other the daies of the
 week by the names of the old Saxon Idols, as Sunday
 from the Sun, Monday from the Moon, Tuesday from
 Twisico, Wednesday from Wooden, &c. contrary to *Exod.*
23. 13. *Hos. 2. 17.* and the way used in Scripture, *Gen.*
1. 5, 8, 13, 19, 23. *Mat. 28. 1.*

8. Dedicating daies to the Angel Michael, and to the
 Apostles and other Saints, contrary to *Exod. 31. 15.* *Gal.*
4. 10. *Col. 2. 6, 16, 17.* and calling those Holy daies,
 and yet the Sabbath Sunday, likewise dedicating one day
 to all Saints, answerable to what Heathen Rome did to
 their Idols, and what Antichristian Rome still doth to
 Saints. But God may say, Who hath required this at your
 hand? *Isa. 1. 12.*

9. That the Minister is called so often Priest in it.

Object. But are they not called Gods-Priests, and Gods-
 Clergy, *1 Pet. 2. 9. & 5. 3?*

Anf. Not the Ministers distinct from the People, but
 the Believers are called a Royal Priest-hood, and Gods
 Clergy, or Heritage, speaking in an Old Testament-
 phrase, by way of allusion to the Jews, Gods select peo-
 ple: but it is not in that sente that the Minister is called
 a Priest in this Book, but looking upon him, as one that
 belongs to a peculiar Tribe, and as they did, and usually
 do pray for themselves, as being of the Tribe of Levi;

which if they be, they are Jews, and by the Law of England; if you beleeve some Lawyers, to be banished, and not worthy to live in the Land.

Tuype est Doctori, cum culpare darguit, ipsum.

10. That the people should pray audibly, or with a loud voice, with the Minister, as in the Confession, and other prayers, which is *confusion*, and contrary to good order, 1 Cor. 14. 40, which they blame in other men.

11. That the Lessons, Epistles and Gospels should be sung, as you finde in the Rubrick immediately before Te Deum laudamus. No such Command from God, nor such practice in the Churches of God.

12. That Te Deum laudamus, & Benedicte omnia, are appointed to be read throughout the whole year, after the first Lesson. Sure if a good Preacher did preach one and the same Sermon every Lords day in the year, these men would distaste it. And what is meant by retaining stil the Latine Titles (and those which are commonly used in Popish Nations) but that we seek uniformity with them? But what concord hath Christ with Belial? or what agreement hath the Temple of God with Idols? 2 Cor. 6. 15, 16.

Wee read but
of one Arch-
Angel in Scrip-
ture, which is
Christ, Dan.
10. 12. & 12. 1.
and not Arch-
Angels, as the
Com. Prayer-
Book saith. See
Communion.

13. In that called Te Deum, there is a difference made between Angels, Cherubims, and Seraphims, making as the Papists do, divers (to wit, nine) degrees of Angels, and likewise in setting daies apart for Michael, and all the Angels. Though it be very probable, that by Michael is understood Christ himself, by comparing Rev. 12. 9. with Zech. 3. 2. and Judges 8. 9. but were there such an Angel, who hath appointed a day, or daies to be observed to him or them? This is contrary to Col. 3. 18.

14. That in their Canticle, or Benedicte omnia, &c. after the spirits and souls of the Righteous are called upon to bless the Lord; Ananias, Azarias, and Misael, are called upon to bless the Lord, as if they were not included in the spirits and souls of the Righteous.

This implies it
is used in La-
tine, as divers
other things in

the Service-Book are, in the Romish Church, which much encourageth them in their way, as learned Parker, and others shew.

15. After the second Lesson, Benedictus, in English is to be used. And yet that is part of a chapter (or second Lesson) to wit, of Luke 1. 68, &c.

16. In the *Creed*, they make that part of one Article, That *Christ descended into Hell*, As it Christ had descended into the place of the Damned (as the Papists hold) contrary to *Mat. 12. 40. Ephes. 4. 8.*

17. The Priest, and the People (whilst they are at their Service) salute and complement one with another; *The Lord be with you* (saith the Priest) *And with thy spirit*, say the people.

18. *The Minister standing up in the midst of his prayers, between one prayer and another.* The prayer is not so long, that hee should be so soon tyred in kneeling.

19. *The chopping and mincing of prayers between the Priest and the People in many places, which are liker Charms, than Christians Prayers.*

20. *In that called Quicunque vult, where the Articles of the Catholick Faith are set down, one is, that Christ descended into Hell* (some other expressions in it are liable to exception) and yet in the last verse thereof it is said, *This is the Catholick Faith, which except a man believe faithfully, bee cannot bee saved;* and yet many doubtless that never heard, understood, nor could believe several things therein, may be, and will be saved.

21. *The Letany is to be read upon Wednesdaies and Fridaies, and at other times, when the Ordinary shall command.* And why upon *Wednesdaies and Fridaies*, unless to comply with the Papists? and why at the *Ordinaries command?* Is not every Minister of Christ as fit to judge when 'tis meet to read it, as well as the *Ordinary?* An ordinary judgement, may discern this to bee extraordinary folly.

22. *The Minister propounds the matter of Prayer, but the people pray, Good Lord deliver us; Wee beseech thee to hear us good Lord.* It's strange that this liberty is allowed people in publick, and yet denied to others in private: nay, that the women are suffered to speak (that is, pray) in the Church, and publickly too, this is contrary to *1 Tim. 2. 11, 12.*

23. *Many Antalogies therein, the words, Good Lord deliver*

Qui paratus est deliver us used eight times; and the words, *Wee beseech thee to bear us good Lord*, used one and twenty times; and using the Lords Prayer five times, or more, in one Morning Service. This is vain Repetition, forbidden in Mat. 6.6. and that which they much condemn in such as pray conceived prayers.

24. From *Fornication*, and all other deadly Sins. Herein making a difference (as the Papists do) between *Venial* and *Mortal* Sins, though all sins bee deadly, or deserve death, Rom. 5.12. & 6.23. yet true it is, that there is an unpardonable sin, 1 John 5.16. and but one, which is Blasphemy against the holy Spirit. Mat. 12.32.

25. Praying against sudden death. This is nowhere commanded in the Scripture, but rather the contrary.

* See Eccles. 9.12. Mar. 13.33, &c. Luk. 12. 29, 40, 45, 46. And what doth this but confirm ignorant Protestants (as well as Papists) in those corrupted Principles; That *Repentance is in their own power*, and that *Repentance must be a mans last Act*, or else he cannot be saved: by which they exclude all those that dye suddenly (especially violently) from Salvation; which is contrary to these Scriptures, 1 Sam. 4.18,19,&c. Job 21.24,25. Eccles. 9.2.

26. That they desire to be delivered by Christ's Circumcision, Baptism, Fasting, and Temptation; yea Burial: some also take exception at the word *By*, being used as in an Oath, especially so many times as there it is.

27. There's a Prayer, That God will bring into the way of truth all such as have erred; whereas some are not at all to be prayed for, Job. 17.9. 1 Jo. 5.16.

28. They pray for a sort of people called *Curates* (a Name and Office not known in the Bible) distinct from *Bishops*, and *Pastors*. Note here the *Bishops* and *Curates* are not looked upon as *Pastors* that is, Feeders) and indeed they are not, for the one is a *Starver*, the other a *Biter* and *Slayer* of the sheep.

29. The taking of Gods Name so many times irreverently in their mouths, in saying, *Lord have mercy upon us, Christ have mercy upon us*; contrary to Exod. 20.7. Levit. 19.12. which

* Some of the Antients prayed for sudden death, as you find in *Acts* & *Monuments*.

Improper, unsound, and unscriptural expressions, and therefore to be condemned.

Mat. 5. 34,35.
36.

which forbid men to take Gods Name in vain.

30. *That the Collect for Christmas Day* (as they call it) *is to be read till New-years day*; and yet the *Collect* is thus: *Almighty God, which hast given us thy onely begotten Son, to take our Nature upon him, and this day to bee born of a pure Virgin.* What? could he be born that day, and every day of the six following too? The like upon *Easter* And yet *Easter* and *Ascension-daisies* (so called) is to be read, and six daies is a moveable after. But it is more than all the learned *Clerks* either in *England* or *Italy* can prove, that Christ was born either on that day, or in that Month called *December*, but rather in the *seventh Month*, called *September*, which might be figured and held forth by the *Feast of Tabernacles*, which was upon the *fifteenth day of the Month*, *Levit.*

23. 34. and the *Jews*, and divers learned Christians, held, John 1. 14. and still hold, that the first day of that *Feast* shadowed his birth, as the last or eighth day, his *Circumcision*: and *John* seems to allude to that, in *John* 1. 14.

31. *At the purification of Mary, the Collect runs, That as thine onely Son this day was presented in the Temple.* Which is as uncertain as the other: for if the three and thirty daies according to the *Law*, that the woman was to continue in the blood of her purifying, did begin when Christ was born, then they were ended six or seven daies before that time of Purification; but if those thirty three daies begin after the day of *Circumcision*, then the day now oberved is not probably the very day. But suppose it were that very day, why should that Jewish Ceremony be still retained? it is not with an intent to further the conversion of the *Jews*; for both *Popish*, and *Prelatical* (for the most part) deny that they shall at all be converted.

32. *That the Priest is appointed to stand at the North-side of the Table;* This is done (as many other things) in imitation of the *Ceremonial Law*, *Levit.* 1. 11.

33. *That the people are appointed to kneel, at the reading of the ten Commandementes.* This is contrary to *Neh.* 8. 2, 3, 5. and yet afterwards when the Minister is to pray, he

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is appointed to stand up. Unless men were addicted and resolved to walk contrary to God and his Word, they would not be such *Fanaticks*.

Obj^t. But the people kneel because of their praying, Lord have mercy upon us.

Ans. But who hath appointed them to do that? This is to be wise above what is written.

34. Offerings are appointed to be paid to the Curate, which is to continue still that Ceremonial Law that Christ hath abrogated, Col. 2. 14. Heb. 9. 10.

Publick Communion.

35. There is added in the Administration of the Communion, words of their own, to the words of Christ's institution, As, Preserve thy body and soul unto everlasting life. See Mat. 26. 26, 27 28. Luk. 22. 19, 20. 1 Cor. 11. 24, 25.

36. The Priest is appointed to kneel at one Prayer, and yet to stand at the very next: and why not kneel or stand at both?

37. In the Rubrick before the Communion, it is said, He shall receive the Sacrament, and oþer Rites. What are those Rites? would they give more than what is appointed, as the Papists do less?

38. The people are to receive the Sacrament kneeling (an unseemly gesture at Supper) This is like the Papists, and not like Christ and his Disciples, Mat. 26. 21. Mark 14. And what is this but to adore the body of Christ per suum signum, as a Bishop said? which is the next Door, if not the same Inlet to Popery. This brat (Ceremony) was begotten at the same time with their Breaden God, which is (as God called the Idol, Deut. 32. 17. Jnd. 5. 8.) a new God.

39. The Priest gives it to every one in particular, and saith, Take and eat this in remembrance that Christ died for thee: This is also contrary to the way and words of Christ, who laid to the Disciples in general, and not to every individual and particular man, This is my Body which is given for you, and divide it among your selves, 1 Cor. 11. 24. Luke 22. 17, 19.

A&t. 2. 41. &
20.

40. That all the people must partake three times a year
at

as least. And why not every Lords Day, or every Month, as the Primitive Christians did? and yet in *Ca-*²⁵ *the*²⁶ *dral, or Collegiate Churches,* where bee many Priests (too many, its to be feared) and Deacons, they shall receive the Communion with the Minister every Sunday at least; and why should that difference be, unless the Priests would receive it more for their *Bellies sake*, than their *Souls*? Have not the common people need to remember Christ as often as they? or would they make a *Church of Clerks* distinct from a *Church of Christians*.

A page!

41. That every one must reckon at Easter with the Parson, Vicar, or Curate: Where finde you that Christ or his Apostles did ever reckon so? or in what Bible do you finde the word *Parson, Vicar, Curate*, or either of them? These names are fitter to be joyned in the Apocryphal story with *Toby and his Dog*.

It was an usual thing to deny the Communion to those that could not pay for it; nay, it was proved against one (at least) of the ejected Ministers of Wales, That hee raised a woman off her knees, at the Sacrament, because shee had not paid him.

42. Though they confess, that in the Primitive times Baptism was administred twice a year (viz. at Easter, and Whitsuntide) yet it is ordered, that the Pastors and Curates shall often admonish the people, that they defer not the Baptism of Infants longer than till the Sunday, or other Holy-day next after the childe be born, &c. Dost not this savour strongly that Baptism is looked upon as necessary to salvation.

43. This is to be done upon Sundaeis; or other Holy-dais; where note, that the Lords day is called Sunday, and the other daies *Holy-Dais*; and who appointed or consecrated those *Holy-dais*? Not Christ, nor his Apostles, nor See Berga's notes the Primitive or Apostolical Church: they erre in observing such days as were introduced by men; yea, all Holy-dais, or Feasts appointed by God himself (except the Christian Sabbath) are abrogated, Gal.4.10. Col.2.16.

44. In one of the Prayers after the Communion, Those things which for our unworthiness wee dare not ask; which

is contrary to *John 16.23,24. Ephes. 3.12. 1 John 1.14.* which shew, that the people of God have liberty to ask anything according to the will of God. But peradventure the Parsons and their Parishioners mean (by those things) liberty to game on the Lords Daies, to be drunk, swear, &c. which things, though they dare not ask leave, yet will take leave without asking to do.

45. *If necessity require, that children may at all times be baptized at home; Christ and the Apostles mention no such necessity, and Augustine and Ambrose would not have been without Baptism till they came to be about thirty years of age, if in those times they had judged such a necessity of Baptism. And how contrary is this private Baptism, to the Baptism of John, and of Christ; see Mat. 3.5,6. John 3.22,23.*

46. *That the Red-Sea figured Christs holy Baptism.* It rather signified the miserable state of Sinners by Nature, out of which Christ leads them.

47. *That God did by the Baptism of Christ sanctifie the River Jordan, and all other Waters, for the mystical washing away of all sin.* There is no Scripture for this, but on the contrary, *1 Pet. 3. 21.* If so, I wonder the Bishops and their Clergy are not Anabaptists, and baptize in Rivers, since first Rivers are sanctified.

48. *To use God-fathers, and God-mothers, and they answer instead of the childe;* and thus the children perform them (that is, *Faith, and Repentance.*) No such thing practised in Christs, or in the Apostles times, as *Surettes or Godships,* neither do the children perform any such thing by them, any more than they do perform their promise, for the children, to bring them to hear Sermons, when they come to age. See *Mat. 3.6. Mark 1.8,9. Luke 7.29. John 1.33. Act. 2.8. & 18.*

49. *The Cro's in Baptism,* that hath more warrant from the Pope, than from Christ, or his Gospel. And by the English Cro's, some of the Papists (as *Martial*) justify the Papish Cro's: But we in *England* do not finde that vertue in the Cro's, which they of *Rome* say there is,

Publick Baptism.

viz.

viz. to sanctifie those upon whom it is set, to drive away the Devil, to expel diseases, &c. It is wonder that Christ and his Apostles left us without such a *Panibarmaton*, or soveraign and general a salve.

50. The Minister both in his speaking to the people, and in his prayer, saith, *That the children were regenerated* (meaning by Baptism) whereas they should be regenerated before they are baptized, *Act. 8. 37. & 16. 14, 15, 16, 31, 32 33. Mat. 3. 8, 9.* And I certifie you, saith the Minister, that this childe, which being born in Original sin, and in the Wrath of God, by the laver of Regeneration in Baptism, is now received into the number of the Children of God, and Heirs of everlasting life, and doubt not that he hath given unto him the blessing of eternal life, and made him partaker of his everlasting Kingdome: so in the Catechisme, The Childe answers, *Wherein I was made a member of Christ, a childe of God, and an inheritor tain* (as you say) that children being made the children of grace. What clearer proof can be desired to prove that the Sacrament doth confer grace, all things need than this? See the Catech. If every childe be made so ful for their in Baptism, then sure every one that is baptized, must salvation? *John 4. 14. and 10. 27, 28.*

51. *That the God-fathers and God-mothers give the childe his name*, whereas the Parents should do it, *Gen. 39. 33, 34. Luke 1. 60 63. 1 Sam. 1. 20.*

52. The childe being asked, *How many Sacraments?* the answer is, *Two, as generally necessary to salvation;* wherein is implied, that two are necessary, and more than two may be, though two may suffice. This is silent Popery, we may speak out shortly.

53. In private communion it is said. *First let the law-Private Bap-*
fal Minister call upon God for his grace, and say the Lords tism.
Prayer, if time will suffer. Mark here how the Minister either is in such haste, or the childe in such danger, that they may not have time to say the Lords Prayer. This

Priest is in as great haste, as hee that in the beginning of *Loue* (for haste to go to Market) told his Parishioners, That the substance of that day's-service was Curses, and therefore he would cut it short, and so wish'd all plagues unto them.

Confirmation.

Smile.

54. After the confirmation, the Rubrick saith, *None shall be admitted to the Lords Supper, but those that are confirmed:* There is no such prohibition in Scripture; and if it were, what should the greatest number of people in most Parishes do, who are not visited nor confirmed by the Bishops at all? This is as if a Master should forbid his servants meat, till he comes to cut it, and he comes not perhaps in seven years, if at all to do it.

55. The Bishop saith, *Wee have laid our hands, when hee himself onely hath done it: mark, how ambitious the Bishop is of speaking in a Kingly stile.*

56. In the Catechism, the Ministers exhortation to the childe is called a Question, and the Lords Prayer an Answer. If the Catechizers bee so ignorant, what think you are the Catechumenists?

57. Matrimony called frequently *Holy*. Though it be true, that in opposition to Uncleanness and Whoredome, it may be called Holy, yet it may be suspected, lest hereby a compliance with the Papists (who make this one of their seven Sacraments) is intended.

57. It is said further, *That as many as be coupled together otherwise than Gods Word doth allow, are not joynd together by God, neither is the Matrimony lawfull:* In what sense the Matrimony is unlawful, or to what end those words are mentioned, is very doubtful. It is true, there may be divers things in Marriage unwarrantable by the Word of God; as for a Believer to marry an Unbeliever, or true Christians to marry Idolaters, or for Children to marry without Parents consent, &c. But yet Marriages are appointed (as Christ saith) by God; and when once made, there is no ground of divorce, except adultery.

58. Tying marriage to the Minister, and so making it holy: which in it self is but Civil and Natural, and did belong .

1 Cor. 6. 7.

Mat. 19. 9.

Cha. 5. 32, &c.

Marriages are

to bee in the

Lord, 1 Cor. 7.

39. that is, after

the Will of the

Lord, Eph. 6. 1.

2 Cor. 6. 17.

Mat. 19. 9. &

5. 32.

belong rather to the Civil Magistrate, than to the Minister to perform, Ruth 4.11.12, 13.

59. *The using of the Ring in Marriage;* which in it self may be indifferent; yet making it essential to Marriage, it ceaseth to be indifferent.

60. *The man in Marriage Promiseth to the woman, that with his body he will worship her:* Though there be civil worship, yet it is due from an Inferior to a Superior, and not from a Superior to an Inferior or Equal, as the Matrimony.

61. *There is one Prayer to bee omitted by the Minister, where the woman is past childe-bearing.* Sure they are very skilful Parsons, Vicars, and Curates, that can judge what women are past childe-bearing: but no great matter, for they bear neither less nor more, for their praying or not praying for them.

62. *The new married persons the same day of their marriage must receive the Communion:* They that will understand Rule or Reason for this practice, must go to Rome at least. And how shall those married persons have the Sacrament, that the Curate marries under a Hedge, or in a Wood, or in a blinde Ale-house, as 'tis too common in some Countries?

63. It is said That the Marriage-Ring is a token and pledge of the Covenant made in Marriage; and that Marriage doth signify the mystical union between Christ and his Church; For the first, it is needless, and for the other it is unjustifiable, if it be understood of all Marriages, It is true, the union between Adams and Eve, and some others did signify the mystical union between Christ and his Church.

64. In the Visitation of the sick, the Minister saith, That Visit of the sick Christ hath left power to his Church to absolve all sinners which truly repente and believe; 1. Sure if hee hath given power to his Church, yet hee hath not given power to any Parson, no nor Pope, to say what hee doth adventure there to say, *I absolve thee from all thy sins.*

2. *The power that Christ hath left in his Churc to absolve,*

solve, is to be exercised in restoring and receiving the Members that were before cast out for sin, upon their repentance, 2 Cor. 2. 6, 7, 8, 9. Gal. 6. 1. Matth. 18. 18. 1 Cor. 5. 5.

65. *To give the Communion when a man is sick at home, and in the time of Plague, and upon special request of the diseased person. The Minister onely may communicate with him.* Such a Communion is not warranted by the word of God; and to administer it thus, cannot but be Popish, both in the end and manner. By this also the Minister is ty'd to go to the Houses where the Plague is, and to communicate alone with him. This is contrary to the Scripture, 1 Cor. 10. & 11. and the Nature of a Communion, yea, to the Rule given in the end of publick Communion.

At Burials.

66. *Appointing singing at Burials.* Which is contrary to the Rule prescribed by the Apostle, James 5. 13. *Is any merry? let him sing Psalms; Sure that time is no proper time of mirth.*

67. *To say of every one buried, This our dear brother bere departed:* They have a large Faith that can beleeve that all they bury are such: I would advise such to bury none of the *Sectaries* or *Fanaticks*, lest at their burial they confess what in their life-time they did deny, (*viz.* to account them Brethren).

68. *Reading and praying over the dead, without any command or example in Scripture.*

69. *Churching of women;* falsely applying Psal. 131. to the *Woman*, that which is meant of the Church of God.

70. *The woman must offer an accustomed offering.* Is not this to bring them back to the Law of Moses? Lev. 12. And are not these such as lead silly women away? according to that Scripture, 2 Tim. 3. 6. For they (*viz.* the *Parsons*, *Vicars*, and *Curates*, creep into houses, yea, into womens chambers often to Church them, as they call it. Is not this a private Conventicle?

Communion.

71. *That in the Primitive Church there was a godly Discipline,*

Private Communion.

Churching of women.

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cipline, that at the beginning of Lent such Persons as were notorious sinners were put to open penance, &c. Are not these words as Honey and Wine to the Papists, to grant them at once Lent and Penance, and their Church to be of the publick the Primitive Church? Sed ab Origine non fuit ita. Those Judgements denoun-
ced in Luther. 27. was not part of the publick worship to bee performed by the Priests, but only done upon Mount Ebal by six of the Tribes only: and therefore no Example for Gospel-daisies.

72. That Discipline is much to be wished. Is not to wish Penance, and to wish Popery the same? for the Papists in the places where we read repeat, translate do change; so after denouncing the Judgement, they say, *Let us flee to bring forth fruit worthy of penance;* which is otherwise, nance is in se- and more truly rendred in Mat. 3. 8. *Repent, or change your mind;* as the word *Metanoia* signifies. The word Pe- veral other pla- ces.

73. In the prayer appointed to be said at the point of death, (mark, not prayed) the Common-Prayer-Book teaches the poor people that are ignorant to pray in Latine, *In manus tuas commendabo spiritum meum;* and again, *Domine Jesu accipe spiritum meum;* this is not to pray with understanding, as the Apostle speaks, 1 Cor. 14. but to assure the Papists, that the person deceased dyed with their Faith in his heart, as well as their language in his mouth?

[Let all, or any of the Bishops shew but one place in all the Scripture, where reading of prayer is called (or taken for) prayer, and I will recant all that I have here written. If not, let all henceforth take notice, that reading Common-Prayer is no praying; as an ingenious and zealous Gentleman (for Common Prayer) confessed to one before divers witnesses since the third impression of this Book. That though he read that Book daily, yet he did not do it as any part of Gods worship at all, but as another Book.]

Many other things might be objected against, as the mis-applying of divers Scriptures, as Mat. 4. criticising Christs fasting, is applied to the Lenten fasts and R. v. 14. 1, 5. (concerning the 44000 that are sealed) is applied to the children that Herod caused to be slain, &c. So there are Untruths in it, as in the Calendar. That nothing is
F. o. d.ined

ordained to be read, but the pure Word of God, and that all the Ceremonies pertain to edification, &c. Likewise somewhat that is good in the Book stablished by King Edward the sixth is left out, viz. from the tyranny of the Bishop of Rome, and all his detestable Enormities, good Lord deliver us. It is also worthy observation, that above twenty years ago, some godly Preachers (that did refuse to read, and that did also preach against the present Book of Common-Prayer, both in London, and in divers Counties) were acquitted from their Indictments: because the Act that enjoys the Book of Common-Prayer (under penalty) commands that that very Book, and no other, stablished by Edward the sixth, to be read, with one sentence added in the Administration of the Sacrement, and a sentence altered in the Letany; but this is not altered, but quite raz'd out. And by that very act whoever reads this present Book of Common-Prayer, should for the first fault, forfeit half his yearly Ecclesiastical Revenue, which if all the Readers of Common-Prayer were forced to do, their zeal for that Idol would soon cool.

Arguments to prove, that Lord-Bishops, or Diocesan-Bishops, &c. and their Authority, are contrary to the Word of God, and so consequently unlawful. And the chiefest Objections for Diocesan-Bishops, answered.

Also a Discovery of the great Disparity between Scriptural, Apostolical, Congregational (particularly Timothy and Titus) Bishops, and Diocesan-Bishops.

Argum. I.

THAT which is absolutely forbidden by Christ and his Apostle, (viz. Peter) is unlawful: But for any Ministers (extraordinary or ordinary) to exercise Lordship, or to be Lords over one another; or the Heritage (or Church) of God, is absolutely forbidden both by Christ and his Apostle, (viz. Peter.) Therefore for any to be such, or to exercise such power, is utterly unlawful.

The

The Major, or first Proposition, none can deny, But that which Christ and his Apostle do forbid, is utterly unlawful.

The Minor is clearly and strongly proved out of Mat. 20.25. Luk. 22.25. 1 Pet. 5. 1,3. The words in Matthew are, *But Jesus called them unto him, and said, Ye know that κατακυρεῖν* the Princes of the Gentiles exercise dominion (or as it is in εὐστένιν, the Greek there, and in Luke, exercise Lordship) over them. *But it shall not be so among you:* or, as Luke saith, *But ye κυριεύσετε.* shall not be so. Observe here, to whom, of whom, and upon what occasion Christ spoke these words. He spake these words to the ten Apostles or Disciples, v. 24. concerning James and John; and the occasion was the indignation of the other ten against their two Brethren. Where note, 1. That they were all Christians, Brethren (Judas excepted) Preachers and Apostles. 2. That thole that were offended, were ten to two. 3. The ten had some seeming ground to exercise Authority over the two; for the two began to seek pre-eminence over them first (yea, of Peter and Andrew, that were called before them to be Apostles) in desiring that they might sit the one on Christ's right hand, and the other on his left in his Kingdome: and yet mark how Christ allays that evil, proud, and Prelatical Spirit that was beginning to rise in them; hee beats it down with both hands, urging three strong Arguments to dissuade them from this Lordliness. First, saith hee, *The Princes of the Gentiles do exercise dominion over them* (not that Christ doth allow Princes and great men to exercise power over his Ministers and people, to persecute them) and 'tis as if Christ had said, *Princes and not Preachers should exercise Lordship;* and the great ones among the Gentiles, to wit, sinners, and not the good ones among the Saints, claim and exercise this Lordly-power: and they and you will have enough, and too much *indig- nation and persecution* from these; and therefore be not of Consideration. A seasonable The best way to make Preachers good, is to keep them low, and from meddling with Lordly power.

A good Cauti-
on for Peters
Successor.
Mark 10. 35.

you, should be your Ministers and Servants, v. 26, 27. Thirdly, He gives them his own example of humility towards them; *Even as the Son of man came not to be ministered unto, but to minister.* Likewise that place before cited in Peter (better known than observed by the Clergy) is most par, and like David's stone, knocking this *Goliath Episcopacy* in the fore-head; *Neither (saith he) being Lords over Gods Heritage,* or not as though ye were *Lords of the Heritages.* Thus much for the first Argument.

Argum. 2.

That which is directly contrary to what the Spirit of God hath appointed, must needs be unlawful:

But for one Bishop to be over divers (or many particular Churches) is directly contrary to what the Spirit of God hath appointed. *Ergo.*

For one Bishop to be over divers particular Churches, is unlawful. The Major *est clarior sole,* clearer than the Sun, and needs no proof.

The Minor I prove thus: The Holy Ghost hath appointed several Bishops in one particular Church. The words are plain, in *Act. 20. 28.* *Take heed therefore to your selves, and to the whole flock, over which the Holy Ghost hath made you over-seers.* Or, more near the Greek, *Take heed therefore to your selves, and feed the whole flock, in which the Holy Ghost hath put you Bishops.* In that particular Church of *Ephesus* there were several Bishops, or as they are called in the 17. vers. *Elders* (which are the same; for *Peter*, though an Apostle, calls himself an *Elder*) so in the Church of *Philipi*, there were several Bishops, as well as *Deacons*, *Phil. 1. 1.* Then to appoint or set up one Bishop over divers Congregations, as over three or four hundred, nay some over seven or eight hundred Parishes, is to do contrary to what the Spirit of the Lord hath done. Therefore 'tis unlawful.

Argum. 3.

That order which is contrary to the order that the Apostles set up in the Churches of the Gentiles, is unlawful:

But the order of *Lordly* or *Diocean-Bishops* is contrary to that order which the Apostles set up in the Churches of the Gentiles. Therefore unlawful.

The

The *Proposition* will not be denied; for what the Apostles received from Christ, they set up in the Churches,
1 Cor. 11.23. & 14.3,7. Acts 15.29. & 16.4.

The Assumption I prove thus: The order that the Apostles set up in the Churches of the Gentiles, was *Bishops* or *Elders* (which were of equal power and authority, as is shewed before, and will more fully be afterward) in every Church, *Acts 14.23. Titus 1.5,7.* But Diocesan order is to set up one Bishop over many Churches; which order is contrary to the order set up by the Apostles, and so consequentially unlawful. They that walk contrary to the Rules of the Apostles, walk contrary to the Lord himself, *1 Cor. 11.1. Ephes. 5. 1. 2 Thes. 3. 9.* and they that walk contrary to the Lord, the Lord will walk contrary to them, *Levit. 26.21, 41.*

That Office and Authority which makes a man utterly incapable of performing the duties belonging properly to his *Function*, is unlawful: Argum. 4.

But *Lordly* or *Diocesan* power makes a man utterly incapable of performing the duties belonging to his *Function*. Therefore *Lordly* or *Diocesan* power is unlawful.

The Major none but such as are willing to shun performing their Duties, will deny.

The Minor is proved by considering what the Duties are which belong to the *Function* of *Bishops*; to wit, to know their flocks, watch over them, feed, and comfort them; to resolve their doubts, visit them, and administer the Lords Supper often unto them, *Prov. 27. 23. 1 Thes. 5. 12. 13. Heb. 13.7,17. Act. 20. 28. 2 Cor. 1. 4. James 5. 14. 1 Cor. 11.23, 26.* and how any *Diocesan-Bishops* (whose power extends in some Diocesses over several Counties) can possibly do this, let any judge?

That which doth necessarily introduce the Popes power over the Churches of Christ, is unlawful: Argum. 5.

But the office of *Lord-Bishops*, or *Diocesan-Bishops* doth necessarily introduce the Popes power over the Churches of Christ.

Therefore the office of *Lord-Bishops*, and *Diocesan-Bishops* is unlawful.

None but Papists will oppose the first.

The second I prove thus: They that have their *Ordination* from the Pope (and so consequently their *Ministry*, for *Ordinatio apud Episcopos, est causa sine qua non, &c.* for a man, though never so well qualified, is not accounted by them a Minister without it) do introduce the Popes power over the Churches of Christ: But *Diocesan* or *Lord-Bishops* have their *Ordination* from the Pope, *Ergo*, I prove they have their *Ordination* from the Pope: They that have their *Ordination* from the *Archbishop*, have their *Ordination* from the Pope, as holy *Cranmer* confessed they had (and as one lately made Bishop, acknowledged before many witnesses, in a conference with mee in *Carmarthen*, for which some of his own friends blamed him.) For if the *Archbishop* hath not his *Ordination* from the Pope, then he hath none at all, and so is no Minister at all; and so hath no power to *ordain* other *Bishops*, nor they any other Ministers; for, *Nemo dat quod in se non habet*. So that it is easie to derive the Pedigree of our *Diocesan-Bishops*. And the learned Papists who are well versed in this Genealogy, know their descent perfectly, that the *Bishops* and themselves have but one *Grand-father*, whoever their *Grand-mother* or *Mother* is.

I would ask the *Bishops* (under the Rose) if all the old *Bishops* in *England* had been dead, how could this order be restored without application to the Pope; or in case all our present *Bishops* do dye shortly (which many as good, and young men as they, may) must not their office dye with them, unless their father beget other children?

Obj. But if it be objected, *That one Bishop hath power to ordain another, and so they need not have dependance upon the Pope for their Ordination.*

Ans. I answer, If one *Bishop* ordains another, either hee ordains him as another *ordinary Minister* (or *Priest*, as they say) or as a *Bishop*: If as another *ordinary Minister*, then a *Bishop* is not of another or higher Order than the *ordinary Minister* is of; but they are *Equal* in degree,

Mr. Nichols,
formerly Minister in Carmarthen in South-Wales now (as they say)

Bishop of Gloucester.

degree, and then *par in parem non habet imperium*. And this will not satisfie the Bishops.

If he ordained him first as a *Minister*, and afterwards as a *Bishop*, he hath had two Ordinations, for which there is no Rule in Scripture.

Obj. But the *Archbishop* doth but *consecrate* and *confirms* the *Bishop*.

Ans. Suppose that were a distinct thing from *Ordination* (which cannot be proved from the Word of God) yet who shall consecrate the *Archbishop*? either it must be his *Inferior*, *Equal*, or *Superior*: surely it will not be admitted that his *Inferior* should do it, for by that *Rule* and *Reason*, ordinary *Ministers* (which they call *Priests*, and account to be of a lower rank than *Bishops*) may ordain *Bishops*. An *Equal* cannot do it, because that the *Archbishop of Canterbury* hath no *Fellow* (unless the *Archbishop of York*) then of necessity there must be application to a *Superior*, and there is no such (that assumes any Authority to administer Ecclesiastical Ordinances) except the Pope himself. So that by close pursuit, you may finde where these *Foxes* are, or will be kennell'd. Let us therefore with the Church pray, *Take us* (or as it is in the Hebrew, *gnaln* for us) *the little Foxes that spoil the Vines*, *for our Vines have tender Grapes*, Cant. 2. 15.

That Order and Office which hath many unscriptural *Argum.* 6. *Interior Officers* depending thereon, and are as branches thereof, is unlawful.

But the Order and Office of Diocesan and Lord-Bishops hath many unscriptural Officers depending thereon, and are branches thereof. Therefore it is unlawful.

The former is proved, 2 Chron. 13. 9. Ezek. 43. 3. Act. 23. 3. when *Paul* said to *Ananias* the High Priest, *Thou whistedst well*, &c. doubtless he looked upon him to be irregular in the Office (as the corruption was grown among the Jews to have a *Sagan*; answerable thereto, (sure) are *Suffragans*) and when he laid, *I wist not that he was the High Priest*, he spake it ironically, and 'tis as if he had said,

said, I knew him not to be an High Priest, but I looked upon him as one that doth usurp the place. Surely Paul knew the High Priest, and his power well enough; but he spake to him as Diogenes laid to Alexander the Great, I do not know Alexander the King, but I know Alexander the Tyrant.

The Minor or latter, (*viz.*) that the Diocesan and Lord-Bishops have many unscriptural inferiour Officers, as *Deans, Deans and Chapters, Archdeacons, Commissaries, Chancellors, Canons, Residents, Prebendaries, Peticanons, &c.* such a rabble rout, that some (who have searched the Nett) affirm, that there are from the bottom to the top, from the *Van* to the *Rear*, thirty eight distinct Officers, that is, thirty above what Christ hath put in his Church. For Christ hath left but eight, *viz.* Apostles, Prophets, Evangelists, Pastors, Teachers, Elders, Deacons, Widows. So having done with these *Syllogistical Arguments*, I will now lay down a few more plain Reasons against *Diocesan Lord-Bishops*, and their Power.

Argum. 7.

Because there is no difference made in the Scripture between *Bishops* and other *Gospel-Ministers*, called *Elders*. See *Act. 20.17.* and *28. Mat. 6.37. Col. 1.23. Phil. 1.1. Tit. 1.5,6,7.* Note, that where the Church-Officers are mentioned in Scripture, the *Bishops* are never named as a distinct Order from the *Elders*, but only from the *Deacons*, *Rom. 12. 6,7,8. Ephes. 4. 11, 12.*

Obj. Yea there is mention made of *Helps* and *Governments*, *1 Cor. 12. 28.*

Ans. Though he speak of *Helps* and *Governments*, yet it is in the *fifth* or *sixth* place, after *Apostles*, *Prophets*, *Teachers*, &c. and not in the first, nor second rank. So that if any can spy out *Episcopacy* here, I am sure they can neither in this place, nor else where in Scripture finde *Lord-Bishop*, neither in *name* nor *power*, nor in that *Rank* and *Order* they place themselves, no though you thus reckon. First the Pope; secondly, the Cardinal; thirdly, the *Archbishop*; fourthly, the *Diocesan-Bishop*; there you finde them in their proper place, but not in the Scripture.

2. It is said, *Aquila and Urbane* (nay, *Priscilla* a woman) were

were *Helpers* (of *Paul*) in Christ Jesus, Rom. 16.3,9. and yet they were no *Bishops*. It were to be wished that the *Bishops* were as good *Helpers* as they were, and as like *Timothy* (whom they would have to be a *Bishop*) be ready to carry a poor painful persecuted Preachers *Cloak*, *Books*, &c. as he did *Pauls*. And thus they would obey the commands of Christ, who said, *Whosoever will be great among you, let him be your Minister; and, whosoever will be chief among you, let him be your servant*, Mat. 20.26,27. I suppose all know who would be greatest and chiefest among the Ministers: but do any know which of them will be content to learn this Lesson of Christ? for such a *Bishop* would we give our voices: nay, I am contented that the *Bishops* should have the chiefest care of so many as they have converted, or sed. This granted, it is supposed their power will not bee too great.

Argum. 8.

Because they are created by men (*viz.* by the Kings or Princes, in whose Dominions they are) and I may lay to them, as the Boy said to the Doctor, *That God made his Father an Ox, but his Father made him an Ox: God made them men, but the King made them Bishops*. See Cook, *De Jure Regis Ecclesiastico*.

Because they depend upon man, which the true Ministers of Christ never did. *Episcopacy is a Noun Adjective*, that cannot stand by it self, but it must be supported by the hand of the chief *Magistrate*: And they shelter themselves under that Maxim of theirs, *No Bishop, no King*. And the *Bishops* say, *No Ceremony, no Bishop*, whether this be not to lay a weak foundation to Regal Authority, let any judge. The Proverb would be truer, *No King, no Bishop*; for the King may very well subsist without them, but they like *Coleworts* close to the *Vine*, and drawing the fatness of the earth from it to themselves: Or like the *Ivy* to the *Oak*, Simile. sheltering it self under its arms and boughs, but in the mean time, keeping much of the virtue of the Sun from the *Tree*.

A tenth Reason to prove *Diocesan-Bishops* to be unlawful, is, because they do imitate the Priests of the Law so much in respect of their different degrees, order, &c. as *Archbishops* answering the *High Priests*, the *Presbyters*, the other *Priests*, and the *Deacons* the *Levites*, and the *Chorister*

Argum. 10.

and *Cantors* the Jewish *Singers*; so their *Organs* and other *Instruments*. They have also their *Pauls* answerable to the *Temple*; their *Garments*, *Girdle*, *Mytre*, &c. like those which Exod. 28.4,5,6. the Priests did use; also their *Tables*, *Altars*, *Sacrifices*, *Oblations*, *Purifications* of Women: and their *Holy-daisies*, *Feasts*, with many such things; answering to the Jewish Feasts: but this is to set up the Legal Priesthood again, that was *weak*, and those things which were but *shadows*, and continued onely till the time of Reformation; And is not this to do altogether as bad as the *Jewish Teachers* did, who indeavoured to bring back the *Disciples*, who had begun in the Spirit, to end in the flesh.

Gal. 3. 4.

Obj. But how can they be Jewish, and yet Popish?

Ans. Very well; for the Pope and Papists are in a manner Imitators of the Jews; onely they borrow some *Heathenish Customes*, and create some of their own for outward advantage. And doubtless it was the *aim* and *indeavour* of some of the late *Bishops*, as might easily be seen by their writings and works, that they intended to unite *England* to *Rome*: and what some of the present ones may do (being Birds of the same feather) when their wings grow longer; Time (which is one main discoverer of things) will shew.

Argum. 13.

Act. 15.

κυριεύομεν,
Lordship.

Because *Lordly* and *Diocefian* power is more than the *Apostles of Christ* did exercise either *jointly* or *apart*. For they imposed no *Canons* or *Decrees* (except the pure *Scriptures*, the true *Rule* and *Standard*) upon any of the Churches (no, though a whole *Synod* of them were gathered together to make such) but delivered, and left them to the Churches with this *Recommendation*, If you keep your selves, ye shall do well, Act. 15.29. Likewise *Paul* an *Apostle*, and *Timothy* a *Bishop* (as you lay) would not exercise *Dominion* over the Faith of the Christians, 2 Cor. 1.1. compared with v. 24.

Lastly, It will evidently appear that the *Lordly Diocefian-Bishops*, and their power are *unwarrantable*, and *unscriptural*, if wee compare them wi the *Bishops* mentioned in *Scripture*; and particularly with *Timothy* and *Titus*, who are urged by them for Authority and Example.

Timothy

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1. Begotten again, and converted by the Gospel,
1 Tim. 1.1. Titus 1. 4.
2. True Disciples and Servants of Jesus Christ, *Act.*
16. *Phil. 1. 1.*
3. Men of good report, *Act. 16.2. 2 Cor. 8. 6.*
4. Inwardly and really affected to the people of God, *2 Cor. 7. 15. Titus 1. 8.* as Brethren, *Col. 1. 1.*
5. Well acquainted with the Scriptures, and the Word of God, and having a gift to prophecy, *2 Tim. 3. 15. and 1 Tim. 4.14.*
6. Doubtless chosen by the suffrages or voices of Church-members, as the manner was in chusing Officers. *Act. 6. 3. and 14.22.*
7. Ordained solemnly by fasting and prayer, either by the *Apostles, Presbyters, or Elders* of the same Church or Churches they were of, *Act. 6.6. and 13. 3.*
1 Tim. 4. 14.
8. Itinerant Preachers, going from Country to Country to preach the Gospel, *Act. 17.14. 1 Thes. 1.3.*
9. Diligent Labourers in the Work of Christ, and his Gospel, called, *Pauls work-fellows, Rom. 6. 21. 1 Cor. 16. 10.*
10. Naturally careful of the things of Christ, and of the welfare of Christians. *Phil.1. 19. 2 Cor. 8. 16.*
11. Attendants and Ministers to the Apostles, *Act. 18. 5. and 19. 22. Gal. 2. 1. 2 Tim. 4. 10.* but not their *Chaplains.*
12. Messengers of the Churches of Christ, going from one Church to another, and carrying contribution to the poor Saints, *2 Cor. 8. 23. and 2 Cor. 8.6.*
13. Much refreshed in and among the Saints and Churches of Christ, *2 Cor. 7. 14.*
14. Persecuted, imprisoned, and in bondage, for professing, preaching, and practising the Doctrine of the Gospel of Christ, *Heb. 13. 17. Col.4.10.*
15. Such as did ordain Bishops or Elders in the Churches of Christ according to the appointment of the Apostles, *Titus 1.5.*
16. Doubtless *blameless, vigilant, sober, of good behaviour,* &c. *1 Tim. 3.23. Tit. 1.2.1 Tim. 3.2.* *Timo-*

1. Were not chosen to their Office by Dean and Chapter.
2. Were not created by any earthly Kings or Princes.
3. Were not consecrated and confirmed by any Arch-bishop or Pope.
4. Did not call themselves, neither were they called Lords. Though these men call themselves so, as Dr. Godwyn, &c. whereas Christ forbids his Apostles to be called Masters, *Mat. 23. 8, 10. See James 3. 1.*
5. Did not swear Canonical Obedience to any Arch-bishop.
6. Did not require any that they did ordain, to swear Canonical Obedience to them.
7. Did not ask the Ministers they ordained at their Ordination, Will you reverently obey the Ordinary and other chief Ministers unto whom the Government and Charge is committed over you? &c.
8. When they did ordain other Ministers, they did not say to them, *Recipe Sanctum Spiritum, Receive the Holy Ghost, and, Take thou Authority to preach the Word of God.*
9. Tendred no Book of *Articles, Canons, or Common-Prayer-Books* to those they ordained, nor required any to swear to such things.
10. Did not lay hands upon any to ordain them before they were elected, much less ordain, or license any to be mere Readers.
11. Did not intermeddle with Civil and Secular Affairs: they were neither honourable in *Parliaments*, nor *Councils*: nor *Worshipful Fraternities* in the Countries.
12. Had no *Stately Palaces, Bishops Lands*, or thousands to maintain them yearly.
13. Had no *High-Commission-Courts*, Court of Audience, Prerogative-Court, Court of Faculties, &c. nor power to convene people at their pleasures before them.
14. Had no such Officers under them as *Deans, Archdeacons, Prebends, Chancellors, Commissaries, Advocates,*

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1. *Vocates, Proctors, Parcavants, Apparitors, &c.*

15. Used no such *Oaths*, as the *Oath ex Officio* (to examinise a man against himself) or the *Ecce tera Oath*, to swear to what should be added and put in afterwards by them.

16. Did not impose *penance, fines, imprisonment, &c.* upon people at their pleasure.

17. Did not wear *Scarlet Gowns, Mitres, Lawn-sleeves, &c.*

18. Did not sell *Livings* for mony, nor give them as *Dowries* or *Portions* with their *Daughters* or *Kins-women* to Ministers.

19. Did not silence any of the Ministers of the Gospel under the notion of *Puritans, and Factious persons,* but if they silenced any, it was by *Scriptures*, and sound Argiments, as *Titus* was commandied, *Tit. i. 1.*

20. They did not prelent Ministers (as the Bishops used to do) for preaching without license, or in a Coat, or Cloak, or godly people for going out of their own Parishes to hear Sermons; or for meeting in private to read the Scriptures, repeat Sermons, pray, &c. or for not standing at the Creed, not bowing at the Name of Jesus, for wearing ones hat at Sermon-time, for not observing Popish-Holy-daisies. &c.

21. Did not cause any of the Beleevers to be *fined, imprisoned, stigmatized, and to have their ears cut off, &c. or banished* under the notion of *Sectaries, or Schismatical persons.*

22. Did not require the sole power of *Ordination* and *Jurisdiction*, like *Demetrius.*

23. Did not neglect to preach the Gospel, or think it enought to appaint others under, or for them to do it. Did not make Preachers, Physicians, School-Masters, Clerks, Midwives, &c. buy and often renew their Licenses, &c.

24. Were not given to *Wine, or greedy of filthy lucre;* not soon angry, *brawlers, self-will'd, proud, contentious,* and ill Examples in their *Families or Country.*

25. Did not remove from one *Diocese* to another for greater preferment.

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1. Were not chosen to their Office by Dean and Chapter.
2. Were not created by any earthly Kings or Princes.
3. Were not consecrated and confirmed by any Arch-bishop or Pope.
4. Did not call themselves, neither were they called Lords. Though these men call themselves so, as Dr. Godwyn, &c. whereas Christ forbids his Apostles to be called Masters, *Mat. 23. 8, 10.* See *James 3. 1.*
5. Did not swear Canonical Obedience to any Arch-bishop.
6. Did not require any that they did ordain, to swear Canonical Obedience to them.
7. Did not ask the Ministers they ordained at their *Ordination*, Will you reverently obey the Ordinary and other chief Ministers unto whom the *Government* and *Charge* is committed over you? &c.
8. When they did ordain other Ministers, they did not say to them, *Recipe Sanctum Spiritum, Receive the Holy Ghost, and, Take thou Authority to preach the Word of God.*
9. Tndred no Book of *Articles, Canons, or Common-Prayer-Books* to those they ordained, nor required any to swear to such things.
10. Did not lay hands upon any to ordain them before they were elected, much less ordain, or license any to be meer Readers.
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12. Had no *Stately Palaces, Bishops Lands*, or thousands to maintain them yearly.
13. Had no *High-Commission-Courts, Court of Audience, Prerogative-Court, Court of Faculties, &c.* nor power to convene people at their pleasures before them.
14. Had no such Officers under them as *Deans, Archdeacons, Prebends, Chancellours, Commissaries, Advocates,*

invocates, Proctors, Parcevants, Apparitors, &c.

15. Used no such Oaths, as the *Oath ex Officio* (to examine a man against himself) or the *Ecclæteræ Oath*, to swear to what should be added and put in afterwards by them.

16. Did not impose penance, fines, imprisonment, &c. upon people at their pleasure.

17. Did not wear Scarlet Gowns, Mitres, Lawn-sleeves, &c.

18. Did not sell Livings for mony, nor give them as Dowries or Portions with their Daughters or Kins-women to Ministers.

19. Did not silence any of the Ministers of the Gospel under the notion of Puritans, and Factious persons, but if they silenced any, it was by Scriptures, and found Argtments, as *Titus* was commanded, *Tit. 1. 1.*

20. They did not prelent Ministers (as the Bishops used to do) for preaching without license, or in a Coat, or Cloak, or godly people for going out of their own Parishes to hear Sermons; et for meeting in private to read the Scriptures, repeat Sermons, pray &c. or for not standing at the Creed, not bowing at the Name of Jesus, for wearing ones hat at Se. mon-time, for not observing Popish-Holy-daiies. &c.

21. Did not cause any of the Beleevers to be fined, imprisoned, stigmatized, and to have their ears cut off, &c. or banished under the notion of Sectaries, or Schismatical persons.

22. Did not require the sole power of Ordination and Jurisdiction, like *Demetrius*.

23. Did not neglect to preach the Gospel, or think it enough to appoint others under, or for them to do it. Did not make Preachers, Physicians, School-Masters, Clerks, Midwives, &c. buy and often renew their Licenses, &c.

24. Were not given to Wine, or greedy of filthy lucre: not soon angry, brawlers, self-will'd, proud, contentious, and ill Examples in their Families or Country.

25. Did not remove from one Diocess to another for greater preferment.

*Timothy and
Titus* (as appears
in Scripture)

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26. Had not under them *dumb, lazy, prophanes, Popish Priests, and Parsons,* that have not onely pluralities of *Livinges,* but pluralities of Offices belonging to their Hierarchy.

Having thus laid down the *Reasons* against *Archbishops* and *Dioceſan Lord Bifhops*, and likewise having ſhewed you the difference between theſe *Worldly Monsters*, and true *Gospel-Biſhops*: it will in the laſt place be neceſſary to anſwer ſome of the main *Objections*: and they are not many (as I apprehend) that can be made, nor any but may be eaſily and ſoon anſwered; though mens wanton and worldly wit, *ſelf interest*, and ſinful ſophiſtry would imagine more than are real.

Obj. But were there not *Bifhops* in the daies of the *Apoſtles?* Was not *Timothy Biſhop of Ephesus, and Titus Biſhop of Crete?*

Auf. There is no Scripture that proves either of them to be *Bifhops* at all, much leſs *Bifhops* of thoſe places.

Obj. What? Doth not *Paul* in his *ſuperſcription or ſubſcription direcť his Epiftle to them as ſuch?* 2 Tim. 4. end Tit. 3. end.

Auf. First, the *ſuperſcriptions* (or *ſubſcriptions*) in the end of all *Pauls Epiftles* ſeem, (and are judged by many learned) to be added by men ſince, and were not written by *Paul*. And it is evident, that ſome of thoſe *ſuperſcriptions* are contradictory to the very *Epiftles* to which they are affixed. As the 1 *Epift. to the Corinth.* by comparing the *ſubſcription* with *Act. 19. 9, 22.* with 1 *Cor. 16. 8.*

Secondly, It is very probable that thoſe particular *ſubſcriptions* to *Timothy* and *Titus* were not written by *Paul*. For,

1. *Timothy* and *Titus* were *Evangelifts*, 2 Tim. 4, 5. 2 Cor. 8. 23. that is, men not ty'd to one *place* or *Church*, but ſometimes accompanied the *Apoſtles* in their Journeys from Country to Country, and affiſted them in the work of the *Gospel*, by preaching, visiting, and helping to ſettle *Officers* and good *Order* in the *Churches*, as appears, Ad.

17. 14. & 19. 22. 1 Thes. 3. 12. 2 Cor. 2. 13. Gal. 2. 7.
2 Cor. 5. 6. 1 Tim. 1. 3. Tit. 1. 5. and as more fully (and particularly) appears in the positive part of the parallel (to wit, what *Timothy* and *Titus* were) between them and *Dioecesan-Bishops*.

2. It is clear, that in *Ephesus* (which was but one Church in one City, *Act. 18. 19. Rev. 2. 1.*) there were divers Bishops, *Act. 20. 17.* compared with vers. 28. Bishops (so it is in the Greek) See *Reas.* first. And if there were divers Bishops there, how could *Timothy* be a single Bishop there? And if thole Bishops were chosen and ordained in *Ephesus*, whilst *Timothy* was attending upon *Paul* in his *Journies* and *Voyages*, how could he be the first Bishop there? as the subscription saith, that he was *ordained the first Bishop of the Church of the Ephesians*.

3. If *Titus* were Bishop of *Crete*, as the subscription *Crete* called saith, he must be *Archbishop*: For, 1. *Crete* had a hundred *Εντόπαια*-Cities in it (if we may credit divers Historians and *λογισταί*, that is a Expositors.) 2. He ordained Bishops (or Elders, which hundred Cities is the same as was shewed before) and that was one of the main ends, why *Paul* left him in *Crete*. *Tit. 1. 5.* compared with vers. 7. And why *Titus* should be Bishop of many Cities, and that *Timothy* who was his equal, at least in most or all regards, and that had that commendation from *Paul* himself, *That he had no man like-minded, &c.* and *Timothy Bishop* but of one City or Church, as *Ephesus* was, let the *phil. 2. 20.* next Synod of Bishops resolve and determine if they can.

Obj. But in the Epistle directed to the seven Churches of Asia, there is mention only of one Angel.

Ans. 1. It hath been shewed already, that in one of those seven Churches, (*viz. Ephesus*) there were divers Bishops; and so in the Church of *Thyatira*, The Holy Ghost writes, to you, and the rest in *Thyatira*, which were more than one, *cap. 2. 24.*

2. Many good Angels termed one, as in *Psal. 34. 7. & 91. 11. 2 King. 6. 16, 17. & 19. 35.* So one Priest or Prophet is put for many, *Isa. 3. 2. Jer. 6. 18, 19. Ezek. 7. 26. Hos. 4. 6.* One Angel is here taken for divers shewing, that all the Officers in the Congregation were entire and one.

3. If there were but one *Bishop* in those Churches, then the order in those Churches, and in other Churches, would not be the same, as was shewed before, *Phil.* 1. 1. *Act.* 14. 23. & 20. 28. But,

4. Lastly, suppose it be granted that there was but one *Bishop* in every one of those particular Churches, and that their power did extend no further (as there is no ground to believe it did) than in their particular Churches, then they were not *Diocesans*.

Obj. *The Government of Bishops is antient, of fifteen hundred years standing, therefore lawful.*

Ans. 1. *The Devil and Antichrist may make that Plea as well as they, John 8. 44. 2 Thes. 2. 4. 1 John 4. 3.*

See the differences clearly and fully shewn in *Smeotymnus*.
2. They that read the History of the Church (written by *Eusebius, Sympson, &c.*) will easily discern the differences between the *Bishops* of the three first *Centuries*, and our *Diocesan Bishops*. The controversie is not about the name (as is acknowledged by all) but about the power of *Bishops*.

Mea antiquitas Christus est. August. Consuetudo sine veritate, est veritas erroris. 3. If the word of God be a perfect *Rule* (as it is) what need wee go any further? Bring your *Episcopal Metal* to this *Toncb-stone*, and if it will hold here, we will honour it with its Gray hairs, and receive and reverence it as the right Heir; If not, wee must say with *Gerhard, Antiquity, without truth, is but a cypher.*

1 Thes. 5. 21. *Prove all things, hold fast that which is good.*
Isa. 8. 20. *To the Law, and to the Testimony, if they speak not according to this Word, it is because there is no light in them.*

It qui praest si preter voluntatem Dei, vel preter quod in sanctis Scripturis evidenter principitur, vel dicit aliquid, vel imperat tanquam factum, non habebatur, Can. Law.



